THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works*" (JAMES 2: 18).

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A CHALLENGE TO THE CRITICS OF "MORMONISM."

ELDER NEPHI L. MORRIS.

(*Continued from page 245.*)

WHILE the I. C. W. I. was in session here last summer, I was enjoying the persual of a very interesting and delightful little book written by Roger W. Babson, the great statistician, upon the subject: "The Fundamentals of Prosperity." In this book a very great tribute is paid to the Christian Church because of its influence upon civilization, and because it lies at the very base of financial prosperity. In this book reference is made to a work written in 1912 by Professor Carver of Harvard. Mr. Babson makes this allusion to the work:

Some readers may have seen a book written by Professor Carver of Harvard, "The Religion Worth Having." In that book the author discusses the various denominations of Christianity. Then he says most conclusively that the religion worth having, the religion that will survive, is the religion which produces the most. Yet this production will not come by seeking production per se, but rather by the development of these fundamental characteristics which have been described.

THE BEST RELIGION.

I took the occasion to look up this book by Prof. Carver, and this is what he says:

One who believes that religion has a positive use outside the field of aesthetic or emotional happiness . . . would be forced to look about and see which religion seemed to contribute most to the social and economic development of the people who possess it, and of the community in which it flourishes. Having found it, he would be forced to become an advocate of that religion. Moreover, the more he felt his

social responsibility, and the more patriotic he was, the more passionately he would be forced to appeal to his fellow-citizens to accept what he regarded as the best type of religion. He would be recreant to his duty, to his country, and to his fellow-men if he did not.

Professor Carver says further:

"What is the best religion? That is the best religion which, 1. Acts most powerfully as a spur to energy. That means in simple language, a religion which moves men to action, inspires men to great service, or exalts men in the desire to do big and worthy things." "And 2, directs that energy most productively." What is the use of energy if it cannot be directed productively? A fly buzzing in a bottle accomplishes nothing though it hums with energy. But a horse hitched to a plow, or a man with a hoe, or a tractor hooked up to a dozen plow-shares, accomplishes something in the world.

Then he says:

That is the most productive expenditure of energy which supports the most life and supports it most abundantly, which gives the largest control over the forces of nature and the most complete dominion over the world, and which enables men to control whatever environment happens to surround them and to live comfortably in it.

Now that means to teach men how to live—to live prosperously, happily, successfully, not only to "make a living but to make a life" while living. It is one thing to make a living, but it is a greater thing to make a life while you are making that living. Professor Carver continuing says:

Which is the true church, is a question of the future and not of the past. . . . The victory may go to some church already strong; it may go to the Christian Scientists; it may go to the "Mormons;" or it may go to some church as yet unborn. Only one thing is certain, it will go to the most efficient; not the most efficient in the field of talk, but the most efficient in the field of production.

Joseph Smith's Courage.

Now with his definition in mind let us make a few observations, and mark you, altogether in the spirit of kindness and good nature. First: That religion is best which "acts as a most powerful spur to the energies of men." Did you ever contemplate the life of Joseph Smith, a boy in his fifteenth year, going out in the woods to pray to God for divine guidance and wisdom, and there, to his amazement, till his soul was fairly overwhelmed, there stood before him in answer to his prayer God the Father and God the Son? Can you not conceive, in some degree at least, the tremendous courage and character and power there must have been in his soul to dare to tell the world that he had seen God the Father and God the Son, with his own eyes? Must there not have been a powerful spur to his integrity to withstand all the oppo-

sition and contumely which were heaped upon him, because he told men that he had seen the Father and the Son, who stood before him? There was no answer to his argument, there was no remonstrance with him, but only ostracism and the finger of scorn and the threat of bodily injury. Yet he said in logic like that of the Apostle Paul: "I knew that I had seen a vision, and I knew that God knew it, and I could not deny it." Could there be a sentence more emboldened by the spirit of honesty and truthfulness than this: "I knew that I had seen a vision, and I knew that God knew that I had, and I could not deny it." How could he have done otherwise? While we speak of a religion that produces something, incidentally let us just make this observation: Here was the great initial event of this marvelous dispensation, and the first great fundamental truth, indispensable to revealed religion, is that men shall know God. Bear in mind your "god without body, parts or passions," and your "incorporeal" deity. Here was a youth who said he saw God face to face, and that God had a body, and he manifested compassion. God the Father and God the Son stood before him and he gazed upon them and heard them speak. This great revelation was the greatest spiritual gift of modern times; it was the restoration of the true idea of God. As to the integrity of his character, it cannot be denied that there was some powerful spur that enabled him to be true to that testimony, for in the end it cost him his life. Later, he received the Book Mormon, the gold plates upon which curious characters were engraved. An uneducated boy, so far as scholastic training was concerned, relying not upon human knowledge or attainments, but relying solely upon the gift of God, he translated those characters, and through the aid of his friends, Oliver Cowdery, Martin Harris and David Whitmer, this book was finally published and distributed throughout the whole Christian world.

A Powerful Spur.

Then he undertook the building of a Church. Not a popular church, not a church that had been reverenced and venerated by the devotion of millions. No, a new Church, ostensibly different in all its aspects to the churches of the world, announcing that the Church of Christ, first of all, was not upon the earth. Now who of you, my brethren of the Inter-mountain Christian Workers' Institute, who of you have ever shown such courage as would be needed to tell the whole world that the Church of Christ is not upon the earth, and if there was occasion for your making such a challenging statement, who of you would have the courage to stand by the same through many years of trial and persecution, mobbing and driving, and maintain your integrity till you finally sealed that testimony with your own precious blood? Such was the powerful spur that actuated and moved Joseph Smith while he was yet a young man. Then when the Church was organized,

April 6th, 1830, it set forth to increase its membership by proselyting throughout the world. It did not run to the heathen nations, nor straightway to the islands of the sea. It went to the very heart and centers of Christian peoples, and reaped a mighty harvest. And these "Mormon" missionaries went, let me tell you, my brethren, "without purse and scrip." They had no livings guaranteed them; they had no foreign mission society regularly raising funds for them; they went trusting in Almighty God, and they preached the Gospel of Jesus Christ as restored in this dispensation. In the great metropolises of America, of England, and of Germany, everywhere, did they preach the word of God. It requires a powerful spur to move men to depart from all traditional methods of preaching and go out relying only upon God. Armed with His word and emboldened by faith they launched their great missionary undertaking everywhere. They went from land to land and from sea to sea. Their names will ever stand out luminously before the Latter-day Saints—the names of Parley P. Pratt, Orson Pratt. Orson Hyde, Brigham Young, Heber C. Kimball, John Taylor, and Wilford Woodruff. In the Eastern United States, in Canada, in England, as well as in continental Europe, they made converts by the tens of thousands. I believe there have not been greater missionaries since the days of the Apostle Paul and his fellow-missionaries. Somewhere in England, Wilford Woodruff converted and baptized a whole congregation, minister included.

Spirit of Conversion and Gathering.

Their ministry the world over gave evidence of the active force of a mighty incentive that corresponds singularly to Professor Carver's "powerful spur." As a missionary system, have any of the Christian churches anything that equals the one founded by these early preachers of our faith? We are still sending our men and boys out into the world, maintaining on an average some two thousand in the field. They go at their own expense, so far as the Church is concerned, and cheerfully contribute two to four years of their lives to the preaching of the Gospel to their fellow-men. Often they travel without purse and scrip, but usually they are under heavy expense for transportation and living expenses. There is always the sacrifice of a few years of income which represents in the whole a mighty offering upon the altar of God's service and the love of mankind. Taking Professor Carver's definition, these Elders of the "Mormon" Church show forth an energy and a devotion to missionary service that is without an equal since the days of primitive Christianity. And so blessed were they in their labors that converts flocked to them in great numbers. Miracles like those of old were universally manifest in their ministries. The sick were healed by the power of faith; the lame walked, the blind had their eyes opened, and "unto the

poor was the Gospel preached" as in the days of old. This great moving power operated on the converts as powerfully as it did upon the missionaries. Scarcely had they been received into membership in the Church than they strove to "gather" to Zion. So great was the "spur" or desire that ships were continuously chartered to transport them across the Atlantic. And then provisions were made to conduct them to the gathering places of the Saints in their various homes in Ohio, Missouri, and Illinois.

Hardships and Vicissitudes.

While this great and successful missionary work was going on abroad, the Church was passing through all manner of hardships and vicissitudes at home. Persecution had driven it from one locality to another. Talk about a powerful "spur!" These people had to build cities and settlements time and time again, so persecuted and driven were they. At Kirtland, Ohio, they founded several villages and erected one quite pretentious Temple. In Missouri they founded very comfortable and promising cities. In Illinois they built a city of some ten to fifteen thousand inhabitants. Then came their final expulsion from that State and out into the great "worthless wilderness of the west" they made their way, where they hoped to found a commonwealth where they might dwell together in peace. Think you not that these mighty undertakings required a large measure of purpose and character—a powerful spur? The easier way was opened to them as it is to all quitters at all times. But they stuck to their purpose with more tenacity than they did to life itself. Here is one verse of a hymn which they used to sing while on their way across the plains. I shall call it the Song of Triumph:

Why should we mourn, or think our lot is hard?
'Tis not so; all is right!
Why should we think to earn a great reward,
If we now shun the fight?
Gird up your loins, fresh courage take,
Our God will never us forsake;
And soon we'll have this tale to tell—
All is well! All is well.

Building Inland Empire.

Was ever a people moved by a more powerful spur than these? Of course such faith led to victory. It could not be otherwise. They arrived here in 1847. They were poor, except in the matter of faith. Somehow, faith and poverty are frequently associated. And here, without credit, without capital, and without friends of influence, with God only as their trust, they undertook the erection of a commonwealth.

Through the eyes of the historian and the novelist I have followed the children of Israel, several hundred thousand strong, over a few

miles of country to their promised land; I have witnessed the valor and knightly courage of the Crusaders rescuing the Holy Sepulcher from the hands of the unbeliever; I have looked upon the slow, persistent effort of the centuries used in rearing St. Peter's at Rome; I have beheld in like manner the rising majesty of St. Paul's in London. But in none of these great and mighty undertakings do I perceive the circumstances which call for sacrifice, and faith, and courage, in such a large degree as do the circumstances which rescued the great inland empire of the west from the seeming barrenness and inaccessibility which withheld it from progressive humanity for so many centuries. When St. Peter's and St. Paul's were erected the wealth and credit of empires were available. When this majestic structure, just outside, was undertaken, there was nothing but an unwilling, crusted surface of the earth to dig it out of. And, forsooth, there were no adequate tools or implements to work with. This is a monument to the faith of its builders such as may not be seen in the others—reverence them as we may.

First they found the savage Indian to placate, and then the merciless cricket that came down in hordes to devour their first crop, just as it began to tinge the ground with green. Yet they did not falter! Never for a moment did they despair, but in spite of all manner of opposition, even when nature joined in with a savage or bigoted humanity to defeat them, they triumphed in God's name. It was because they had such a powerful spur to move them on in their great undertaking. Here upon this very block the great pioneer leader stood as he said: "Here we will build the Temple to our God." In all the history of Christian enterprise and devotion to the cause of Christ, where can you find the equal of this? A poverty-stricken, hated, expatriated and persecuted people, out in a barren wilderness, laying the foundations of a temple which would take forty years to build, and four millions of money to complete.

And here I must observe that we fail entirely to catch the meaning of the subject if we think only of our Temples as mere structures of granite and stone, costing the few earthly millions that they represent. There is something infinitely more intrinsically valuable to humanity available behind those sombre walls. There is something more perfectly expressive of human love than in all these external undertakings and accomplishments. In that holy building, which is officially called the "House of the Lord," the Gospel is made available to the spirits of men who have passed into eternity without having accepted the Gospel in its purity. The hearts of the children have been turned to the fathers, and we know also that the fathers' hearts have been turned to the children, for they are looking to us to open the doors of salvation to them. For this great and divine purpose are these Temples being erected. Our friends of the I. C. W. I. have no better understanding of

this indispensable Christian principle than a child has of the great science of astronomy, except for such light as they may have caught from "Mormonism" on the subject.

Have our friends ever done such things as these? We challenge them to equal the courage, the faith, the power, the achievements of these "Mormon" people who came here in '47 and in subsequent years. Not only were they engaged in the building of a Temple, but they were building hundreds of settlements and scores of cities, and at the same time building churches and schools everywhere. They were also building other Temples in Logan, in Manti, and in St. George. We might attribute this wonderful achievement and this tremendous power of attack of problems to something more powerful than men's character and resoluteness of purpose. It was the powerful spur which Professor Carver said must be in a religion which is worth while. We Latter-day Saints call it faith in and devotion to God's service. And while they were thus engaged in building up this great commonwealth here, they were carrying on the missionary system throughout the world. They were sending, as we are to-day, hundreds and sometimes thousands of men into the world to preach the Gospel to men. Now we contemplate the erection of Temples in other lands. Already is there one completed in Canada, and one off in the islands of the sea, and another planned for Arizona. So I think as a powerful spur to energy none of our brethren of the Christian Workers' Institute can surpass the evidences which history affords with respect to that power being with these Latter-day Saints whom they call a menace.

(TO BE CONTINUED).

ONE DAY AT A TIME.

ONLY a day at a time. There may never be a to-morrow.
Only a day at a time, and that we can live. We know
The trouble we cannot bear is only the trouble we borrow,
And the trials that never come are the ones that fret us so.

Only a step at a time. It may be the angels bend o'er us,
To bear us above the stones that wound our feet by the way.
The step that is hardest of all is not the one just before us,
And the path we dread the most may be smoothed another day.

LIFE does not ask for emergencies and critical moments, but that the common duties should be lifted up and made splendid by a quiet and beautiful spirit. . . . A heart gentle and sweet can flood with spiritual beauty the anvil, the yard stick, the plough, until all tools and tasks become sacramental and divine.—N. D. HILLIS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, APRIL 27, 1922.

EDITORIAL:

DANGERS UPON THE DEEP.

IN a vision of human destiny, recorded in the Book of Moses, Enoch of old beheld "the world for the space of many generations." Gazing down the vista of the future even to "the last days," "he saw great tribulations among the wicked; and he also saw the sea that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God which should come upon the wicked." It remains but to say: These are the days that Enoch foresaw, the days that Moses thus describes.

Supplemental to that ancient prophecy, is a similar prediction uttered in modern times. It was August, 1831, and the Prophet Joseph Smith, with a party of Elders, was returning to Kirtland, Ohio, then the headquarters of the Church, from his first visit to Jackson County, Missouri, where he had consecrated ground for the building of the New Jerusalem. They encamped one night on the Missouri River, at a point called McIlwaine's Bend, and there a member of the party, William W. Phelps, had a vision in which he beheld the Destroyer riding upon the face of the river. This incident brought forth a revelation in the course of which the Lord says:

"Behold, there are many dangers upon the waters; yea, and especially upon these waters.

"Nevertheless, all flesh is in mine hand, and he that is faithful among you shall not perish by the waters."

"Behold I, the Lord, in the beginning blessed the waters; but in the last days, by the mouth of my servant John, I cursed the waters.

"Wherefore, the days will come that no flesh shall be safe upon the waters.

"And it shall be said in days to come, that none is able to go up to the land of Zion upon the waters, but he that is upright in heart."

The greater part of this prediction is yet in the future. But a portion of it belongs to history, having been strikingly fulfilled. One frightful feature of the unparalleled struggle known as the Great War (in America the World War) was the havoc wrought by the German U-boats—the submarines. Before the coming of the

U-boat, there had been dreadful dangers upon the waters, as the fate of the ill-starred *Titanic*—ripped open by an iceberg—testifies. But the submarine, the assassin of the *Lusitania*, multiplied those dangers a hundred fold. Did the proud world know or care that prophets, ancient and modern, had foreseen these fearful happenings, and sounded warning of their approach?

"No flesh shall be safe upon the waters." Was not this condition almost realized during the darkest days of the Great War? Perils undreamt of developed; disasters without precedent, unexampled in all history, were of frequent occurrence. Even upon the calm Pacific, no ship pursued consecutively the same track twice. The companies operating the great ocean liners no longer announced the dates of departure from one port or of expected arrival at another. They dared not—the Destroyer was abroad, death was in the depths, and the spirit of dread brooded upon the bosom of the waters. And this on the comparatively peaceful Western Ocean; while upon the Atlantic, in the Mediterranean, and in the North Sea the terrible submarine told the tale of danger and disaster.

Another phase of that fearful conflict was the food question—a problem not yet wholly solved. Europe called upon America for food; America responded, but as fast as she consigned her cargoes of grain and other foodstuffs to the needy nations, the merciless and devouring submarine sent them to the bottom of the sea. The floor of the Atlantic Ocean is strewn with the wrecks of transports whose mission was to carry bread to the starving millions of other lands.

Apropos of the s.s. *Titanic*: she belonged to a class of ocean-going steamers concerning which a certain sea captain had been heard to say, that a man sailing on such a boat did not need a God, his safety being amply assured by the ship itself, with its splendid modern equipment. But ah! the fatal iceberg was there, just the same; and no body of passengers that ever embarked had greater need of a God, greater need of a protecting Providence, than those hundreds of poor souls who sank to a shivering death in the freezing waters when the horrible crash came that sounded their funeral knell.

It is noteworthy that the only "Mormon" passenger on the *Titanic* was one who was returning to America—to Utah—after a trip to Europe, taken in disregard of counsel sought from and given by the then President of the Church. "Don't go," he advised. "But I must go," was the reply. And the seeker of counsel went—and never returned.

It has often been observed, outside as well as inside the Church, that the vessels carrying Latter-day Saints to and fro over the storm-swept ocean, have been marvelously prospered and protected. Old and experienced sea-captains have commented upon it, and some have learned to accept as a good omen, guaranteeing

a safe and prosperous voyage, the presence of "Mormon" missionaries or emigrants among their ship's passengers.

Away back in the sixties a company of Latter-day Saints, bound for Utah, was crossing the Atlantic in a sailing vessel. The weather was dull, and for days a dense fog rested upon the sea. Still the ship sailed on, though it was hazardous, for even the captain seemed dubious as to his wherabouts. Standing beside him on deck was a "Mormon" Elder, returning from a mission. "Look, Captain!" the Elder exclaimed, pointing forward. The fog had suddenly lifted, had rolled up like a curtain, and there, only a short distance away, was a rocky reef toward which the vessel was fast driving. To see and to act were as one with the stalwart commander. Springing to the wheel, and seizing it out of the hands of the sailor in charge, who was sent sprawling, he turned and turned it with the utmost rapidity, until the obedient ship veered round just in time to escape the rocks and avert a disaster that might have doomed hundreds to a watery grave. No sooner was the danger past, than the fog curtain fell and the vessel went on feeling her careful course.

This is but one instance of many that might be cited to show how marvelously the Lord's people have been preserved.

When by the dreadful tempest borne
High on the broken wave,
We know Thou art not slow to hear,
Nor impotent to save.

Such is their faith and such is their song. That divine protection has indeed encircled them, is fully recognized by the Elders and the Saints themselves. And why not? Are they not among the faithful, among the "upright in heart"? Have they not done their duty in going forth to preach the Gospel, or in gathering to the land of Zion pursuant to the will of the Lord and the call or counsel of his servants? They have, and are therefore entitled to the special care of Providence, amid dangers on land or on sea. But those who come or go contrary to counsel, and especially after seeking advice from their inspired leaders, stand upon quite a different plane. "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise."

O. F. W.

THE sunshine of life is made up of very little beams that are bright all the time. To give up something when giving up will prevent unhappiness; to yield, when persisting will chafe and fret others; to go a little around rather than come against another; to take an ill look or a cross word quietly rather than resent or return it—these are the ways in which clouds and storms are kept off, and a pleasant and steady sunshine secured.

PRESIDENT WHITNEY IN IRELAND MINUTES OF THE IRISH CONFERENCE.

President Orson F. Whitney, accompanied by his wife and a party of Elders, on Saturday, the 15th inst., left Liverpool on his first visit to Ireland. The party had a rather rough passage over the choppy Channel, owing to high winds that had prevailed for several days, and as their boat, the *Cambria*, bounced over the heaving waves, some sea-sickness resulted, but all arrived safe and little the worse for wear on schedule time, after tossing for two hours and thirty minutes on the route between Holyhead and Kingstown. At the latter port they were met by President Benjamin R. Birchall, of the Irish conference. Brother William Horlacher had also come down to the pier to bid the visitors welcome. An informal gathering followed at the hospitable home of the Birchalls, two miles from Kingstown on the way to Dublin. Among those who assembled to greet the visiting party were the four Elders laboring in Belfast, namely. Robert Warburton, Leonard Brimley, Claude W. Hinckley and Edwin O. Stenquist. These brethren, braving the dangers of a trip across the border, had come by rail to attend the conference. It was a happy reunion for all. President Birchall's official report of subsequent proceedings follows:

"The Irish annual conference was held in Mill's Hall, Merrion Row, Dublin, on Sunday, April 16th, 1922. From Liverpool came President Orson F. Whitney, Sister Mary Wells Whitney, Elders J. Fred Pingree and Elbert R. Curtis. The President of the Irish conference and all the traveling Elders therein, also Elder John Owen Hughes from the Birmingham conference, were in attendance. It being Easter, the stand had been tastefully decorated with Easter lillies and white lilacs, by Sister Birchall.

"The morning session opened at 11 o'clock. Invocation by Brother William H. Horlacher. President Birchall welcomed all to conference, regretting that more from Belfast and Londonderry could not be present, owing to distance (one hundred and thirty miles). He reported the conference in good condition, and intimated that the next gathering of the kind would be held in the northern capital.

"The Dublin Sabbath School then rendered an enjoyable program of songs, recitations and essays, and were highly complimented by Elder Curtis, who followed with a spirited and timely talk on 'Obedience,' referring to those who obey in part and those who obey in full.

"President Whitney remarked that although this was his first visit to the Emerald Isle, he felt that he was not among strangers, but old-time friends. In the spirit world we were doubtless familiar acquaintances, whereas we now are wearing mortal masks,

which hide us for a time from each other, and even from ourselves. The speaker explained the pagan ideas regarding Easter worship, and dwelt especially on the resurrection, denouncing the so-called 'higher criticism,' which denied the miracles of the Saviour. He bore strong testimony to the Gospel's restoration, and showed how its just and merciful doctrines shattered to pieces the false notions of men.

"Closing prayer by Brother Herman Horlacher.

"At the afternoon service, commencing at three o'clock, with prayer by Brother Christian Steele, Sr., President Birchall presented the general, mission and conference authorities, who were unanimously sustained.

"A pointed and interesting address followed from Elder Pingree, who quoted some of the sublime utterances of the Prophet Joseph Smith: 'A man is saved no faster than he gets knowledge.' 'The glory of God is intelligence,' etc.

"Elder Hughes stated that we all have obstacles to overcome, but salvation is worth all it costs. He spoke of the Prophet Joseph and the great work accomplished by him.

"Sister Whitney advised all to carry sunshine in their hearts, as the best means of making every day pleasant. She spoke very encouragingly to the children, referred to the freedom enjoyed by the women of Utah, and to the great work being done by the Relief Societies.

"Elder Hughes sang beautifully 'The Lord is my Shepherd,' and brief addresses, relating to their experiences as missionaries in the disturbed area of Belfast, were given by the Elders from that part. Their remarks were faith-promoting.

"President Whitney began his discourse by asking, academically, why some receive the Gospel more readily than others, and related anecdotes in illustration of his subject. He explained that we have the blood of the Gentiles as well as the blood of Israel in our veins, and this causes some to doubt at times, while at other times they manifest great faith. He referred to the example of faith and obedience set by Abraham, and told how the fall of man and the dispersion of Israel had carried out the divine plan and proved beneficial to all humanity.

"Closing prayer by Brother Samuel Hislop.

"Evening service at 7 p.m. Prayer by Brother Charles Horlacher, followed by a quartette from the four Belfast Elders: 'School thy feelings, O my brother.'

"President Birchall dwelt on the spirit of the words, 'School thy feelings,' and upon the long and useful life of the composer of that hymn, President Charles W. Penrose. Spoke of the second coming of Christ, and encouraged all to travel on in faith and love.

"Brothers Charles Horlacher, William Youkstetter, and Christian Steele, Sr., gave brief and feeling addresses, speaking of

their early experiences in joining the Church, also referring to the progress of the Lord's work in their native land—Germany.

"Duet, 'Jesus, lover of my soul,' was pleasingly rendered by Elder Hughes and Sister Nellie Youkstetter.

"President Whitney then discoursed upon the mission of Joseph the Seer, giving many striking instances of the use of the seeric gift by that mighty man of God. He traversed in word over the former Gospel dispensations, which he said were as rivers flowing into the ocean-like dispensation of the fullness of times. A knowledge of God is not obtained by building churches and cathedrals, nor by passing through colleges and universities. He that doeth the will of God shall know of the doctrine. President Whitney's powerful and convincing address will long be remembered by all who heard it.

"Prayer by Sister Youkstetter brought the day's proceedings to a close.

"Sharp at 10 a.m. on Monday, a Priesthood meeting was held at President Birchall's, and after reports, President Whitney was listened to by the brethren for over an hour. The Priesthood and what it means to those who hold it, was his theme, and he held his hearers spellbound. 'Mormonism is too big, too great, to be anything but true,' was his closing remark. Elder Warburton was then set apart by President Whitney to preside over the Belfast branch.

"At 7: 30 p.m., in the Grand Central Hall, Dublin, one of the high-class concerts for which the Dublin branch is noted was given. Miss Emily Horlacher opened at the piano with a skillful touch, and Maudie Ritz, with her cello, rendered tastefully 'The lost chord.' Elder Brimley delighted the company with his saxaphone solos, as did Miss Edna Birchall with her song, 'Absent,' in memory of her departed soldier brother, who would have been twenty-eight years old this day. Charming violin solos were rendered by Marie and Freddie Youkstetter and Gilbert Ritz, and Freda Horlacher. Bertha Benlah and Elder Warburton were up to the mark in recitations. The Irish reel, danced by Maudie and Gilbert Ritz, and the Irish jig, by Minnie Kramer and Doris Youkstetter in costume, were also pleasing features of the program. Then came the butterfly dance, by five young ladies in costume, carrying the audience into fairyland. Elder Hughes contributed a fine vocal solo, and President Whitney then played his part, relating humorous anecdotes that convulsed the audience, and winding up with a recitation, the soul-stirring 'Shamus O'Brien,' for which he was thunderously recalled. Refreshments were served by the sisters of the branch. The whole entertainment would have done credit to any London music hall. A hearty 'Good night and God bless you,' from the saints to their honored guests, brought a most happy evening to its close.

BENJAMIN R. BIRCHALL."

The concert was held in the very heart of Dublin, on Sackville Street, the scene of dire trouble during the outbreak of 1916. Monday the 17th, being the anniversary of that outbreak, it was feared by many, especially the timid, who "had urgent business in the country," that a further rumpus was imminent. But the day passed in comparative quiet. There had been some shooting after midnight on Sunday, Mr. Michael Collins, head of the Irish Provisional Government, being fired at while returning in his car from an out of town political meeting. There was also some shooting in other parts, but no harm befell any of those in attendance at the gatherings of the Saints. The returning visitors, leaving Kingstown on Tuesday, had a smooth and delightful passage over the Channel.

A HIGH TRIBUTE TO THE "MORMONS."

On Sunday, the 26th ult., a largely-attended conference of Ensign Stake was held in the Tabernacle at Salt Lake City. A distinguished visitor was present in the person of Director Arthur P. Davis, of the United States Reclamation Service, who has had charge of practically all the great reclamation projects of the United States Government, among them the mammoth Roosevelt Dam in Arizona, which has furnished water for irrigating thousands of acres of land owned by "Mormon" settlers in that thriving and fast-growing State. Director Davis, who was introduced to the conference by Dr. Richard R. Lyman, of the Council of Twelve, said:

"Mr. President, ladies and gentlemen: This is certainly an honor to which I never looked forward. I suppose the reason Dr. Lyman concludes that I am a good Latter-day Saint is that I always respond when called upon to speak (laughter). In the early acquaintance, which he has mentioned, with some of the pioneers south of here belonging to that faith, I learned that it was one of the requirements for all the faithful followers, that when required to speak they must speak. I found it was a mighty good training for them. They had ability to say what they thought in an understandable way. That acquaintance, to which he has referred, dates back to a period of thirty-nine years ago, in Northern Arizona, New Mexico and Southern Utah, where some of the early pioneers were very grateful hosts to us.

"In traveling through the desert the best thing we could hope for was to run across a "Mormon" settlement. If we came to a cattle ranch run by somebody from the East, there was nothing for us but to lay our beds on the sand and share the beans and bacon which we already had in super-abundance; but when we struck a "Mormon" settlement, we found a community of home-makers, families, with milk and butter and eggs and fresh vege-

tables and the things that go to make up what we call modern civilization, so far as obtainable on the frontier. Of course it was not a city; it did not have the luxuries that we enjoy here, and that we enjoy in all large cities, but luxuries that were of greater value and more welcome to the sojourner in the desert than automobiles or silks and satins or any of the so-called luxuries. That very wholesome life is the thing that, first of all, occupies my mind when I hear the word "Mormon" uttered. That is the thing that impressed itself upon me in the early days when those early impressions were formed.

"I did not intend to make any speech, and will not. I only wish to express the appreciation of those of us who have worked throughout the West, of the example and the foundation that the settlement in this valley has made as models for the development of the west under irrigation; not necessarily the chasing of cattle nor the opening of mines, but the things to which they contribute: That is, the making of substantial, comfortable, contented and patriotic homes.

"I thank you for this honor and am very glad to meet an audience sympathetic on this subject."

FROM THE MISSION FIELD.

Releases and Departures.—The following missionaries sailed from Liverpool on the 21st inst., per s.s. *Montcalm*: Elder William M. Cox, ex-president of the Sheffield conference, and Elder Harry S. Stoker, ex-president of the Leeds conference, honorably released from their missions.

Priesthood Meetings.—A meeting of the traveling Elders of the London conference was held at "Deseret," South Tottenham, London, March 30th, last, President Herbert Savage in charge. Sixteen missionaries were also present, and each gave a report. Many important questions were asked and answered, and valuable instructions were given by the conference president.

Branch Conferences.—A conference of the South London branch was held March 19th, last. President Herbert Savage was the principal speaker. The presidency were released and Elder Horace L. Richards was appointed to preside over the branch. The conference was greatly enjoyed by all who attended.

The Liverpool branch conference was held at Durham House, Sunday April 2nd, 1922. There were present: President Harold Harper Bennett, Elders Ronald M. Jones, Leonard D. Jensen and George T, Patrick of the Liverpool conference, and Elder William A. Morton and Elder James I. May as visitors, also President Easter and counselors. A splendid spirit was manifest at the meetings.

Arrivals and Appointments.—The following missionaries arrived in Liverpool, Monday morning, the 17th inst., per s.s. *Montcalm*: George S. Taylor, Salt Lake City, appointed to labor in the Nottingham conference; John M. Jones, Salt Lake City, Newcastle conference; William J. Ward, Willard, Utah, Leeds conference; Delbert Burton Foulger, Ogden, Utah, and Sylvin Leroy Van Orden, Idaho Falls, Idaho, the Swiss and German mission; Arend Camphuysen, Colonia Dublan, Mexico, the Netherlands mission.

Socials.—The Sheffield branch celebrated the establishment of the Relief Society by the Prophet Joseph Smith, with an enjoyable social, given Saturday evening, March 25th, 1922. A delicious luncheon was served by the saints, after which musical numbers and recitations were given and games played. President Mary E. Gregory reports good progress made by the Society and appreciates the support given by the saints.

On Thursday, March 30th, 1922, a farewell social was held in the Carrington Street meeting-room, Nottingham, in honor of Brother and Sister Bertram J. Coombs and four children, who sailed for Canada, on the s.s. *Melita*, April 1st. They were accompanied by Kathleen and Arthur F. Robinson, children of Brother Joseph Robinson, president of the branch, who are going out to their grandmother at Quill Lake, Canada. Brother and Sister Robinson and four other children expect to follow soon. Brother and Sister Coombs are faithful Latter-day Saints, having been members of the branch for the past twelve years. President Harold E. Brough presided and Brother Arthur B. Sims conducted the social. All the Elders and lady missionaries in the conference were present. Brother and Sister Coombs were presented with a cabin trunk; the children were also given presents.

On Saturday evening, April 8th, a very successful social was given by the officers and members of the Norwich branch. An excellent program was rendered, which included games and refreshments. Elders James I. May and William A Morton were present from Liverpool, also President William H. Wilson and all the traveling Elders in the Norwich conference.

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